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AUTHOR Asuncion-Lande, Nobleza C.
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ABSTRACT

This report outlines a presentation on intercultural communication. Topics include the following: (1) definition; (2) components; (3) importance; (4) outcomes; and (5) underlying principles. Three lessons on communication theory, cultural perspectives in communication, and world view are included. The objectives of Lesson 1, "Communication Models and Principles," are the following: (1) describe the general process of human communication; (2) identify the basic elements of communication; and (3) explain some basic principles and models of communication. Models discussed include Berlo's "Source-Message-Channel-Receiver" model; Barnlund's "Transactional" model; Newcomb's "co-orientation" model; and Shannon and Weaver's "information theory" model. The objectives of Lesson 2, "Cultural Perspectives in Communication," are the following: (1) define culture; (2) identify culture's basic features; and (3) describe how culture is acquired and transmitted. The objectives of Lesson 3, "Perception and Culture: World View," are the following: (1) understand the nature and role of perception in intercultural communication; (2) discuss the relationship between perception and culture; and (3) explain the relationship between stereotypes, prejudice, and intercultural contacts. Each lesson includes a brief list of suggested readings, and a "Skills Section" in which the student must apply the concepts discussed. (FMW)

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Developing a Unit of Intercultural Communication for a Bilingual Education Program

Nobleza Asuncion-Lande

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DEVELOPING A UNIT OF INTERCULTURAL COMMUNICATION
FOR A BILINGUAL EDUCATION PROGRAM

An outline of a presentation at the NAAPAE Conference, 1988.

Nobleza C. Asuncion-Lande, Ph.D.
Professor, Communication Studies
University of Kansas

1. What is intercultural communication?

   A. interpersonal communication in multicultural contexts
   B. message interchange characterized by cultural differences

2. What constitutes intercultural communication?

   A. the imprint of culture on communication process
   B. explicit and implicit cultural differences

      language - verbal symbols in communication
      non-verbal symbols
        kinesics - body movements, facial expressions, hand gestures, eye contact
        space - distancing, physical arrangements, touching
        time - punctuality, scheduling, future, past, present
        thought patterns - reasoning, intuition, decision making
        role relationships - expected behaviors toward other members
        recognition/rewards - when to honor and praise, how, what
        material artifacts - food, clothing, shelter, adornment
        world view - values, attitudes, beliefs

3. When is IC important?

   A. interacting within subcultures
   B. interacting with international students
   C. interacting with host cultures
   D. interacting within organizations
   E. interacting within one's own culture

RECOMMENDED READINGS:

Dodd, C.H. DYNAMICS OF INTERCULTURAL COMMUNICATION, Dubuque: W.C. Brown, 1987

Klopf, D.W. INTERCULTURAL ENCOUNTERS, Englewood, CO: Morton Publishers, 1987

4. What are the outcomes of IC?

   A. task related - how differing individuals work together to accomplish a task
   B. relationship - what others think of us, attraction, friendship influence
   C. personal adjustment - learning to cope, overcoming stresses

5. What are some principles underlying IC?

   A. principle of difference, communicator style, uncertainty reduction,

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cultural adaptation, stress management, not always successful

1. Communication Models and Principles

Objectives: After completing this lesson, you should be able to:

* describe the general process of human communication;
* identify the basic elements of communication; and
* explain some basic principles and models of communication

The process of human communication is extremely complex. It touches upon almost all human behaviors. To enable us to understand this process more clearly, especially as we begin to study the specific complexities of intercultural communication, it is important to abstract those elements and characteristics which are basic to the process.

Models

There are many models of communication; some of these models--Berlo's SMCR model, Barnlund's "Transactional" model, Newcomb's "co-orientation" model, and Shannon and Weaver's "information theory" model--will be discussed. See the suggested readings at the end of this lesson for full bibliographic information on the books in which these communication theories are described.

SMCR Model (David Berlo)

David Berlo first proposed this model, which isolates the basic elements of communication. SMCR refers to source, message, channel, and receiver. The source, usually a person or a small or large group, encodes an idea into a message. The message, either spoken or nonverbal, acquires a meaning. Encoding involves the conversion of an idea into words and actions, and the message is transmitted through a channel which acts as a conveyor or a carrier. The transmission could be either face to face or interposed, as in telephones, satellites, radios, telegrams, pictures, or print. These messages may be either verbal transmissions through air waves or nonverbal transmissions through light waves. The receiver, the message's final destination, may be an individual, a small group, or a mass audience.

Berlo also identified secondary components such as feedback and context. Feedback, the verbal or nonverbal response to the original message, indicates to the sender whether the message was received as he has intended to not. By analyzing the feedback, a message may be modified until the sender believes the message is understood. A touch, a letter, a body movement, a facial expression, and spoken words are forms of feedback.

Berlo's model includes the following ingredients:[1]

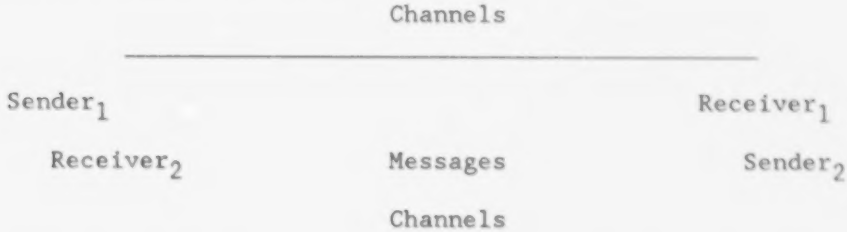
S (Source)	M (Message)	C (Channel)	R (Receiver)
Individuals	Verbal	Face-to-face	Individuals
Groups (Small & large)	Nonverbal	Electronic	Groups (Small/large)
Organizations	Printed	Print	Organizations
Cultures	Pictures	Computer	Cultures
Societies			Societies
Nations			Nations

Communication occurs in a setting and a context which significantly influence a communicative act. Culture can serve as a context, and it strongly influences communication.

A Transactional Model (Smith and Williamson; Myers and Myers)

A transaction in communication terms implies interdependency and mutual, reciprocal causality among parts of a system. Human communication is viewed as a system in which senders and receivers act simultaneously as receivers and senders. In other words, communication is viewed as a simultaneous process of reciprocal responses each affecting the other. Thus, a communicator is both cause and effect, stimulus and response, sender and receiver. A communicator is not only the product of one's previous communication activities but also the perception of one's relation to others and their relations toward oneself. Because this transactional view of communication is a continuous process with no arbitrary beginning or end, it is very difficult to analyze communicative behavior.

The transactional model may be viewed as follows:[2]



The transactional model views communication as a simultaneity of responses. the arrows indicate that both persons in the communication situation are participating simultaneously. They are mutually perceiving each other; and both persons (not just a sender) are making adjustments to messages exchanged within the transaction.

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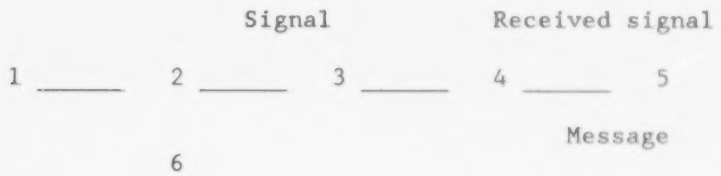
[1]Adapted from Berlo, p. 72.

[2]Adapted from Smith and Williamson, p. 14.

Shannon-Weaver Model

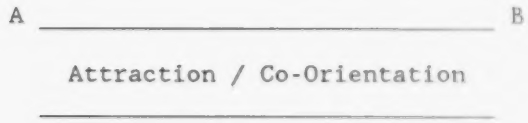
The development of information theory has been attributed to Claude E. Shannon and Warren Weaver. According to this theory, communication is a mechanistic system composed of five basic elements: (1) an information source (encoder), (2) a transmitter to convert a message into a signal which is sent through, (3) a channel, and passed through, (4) a receiver which reconstructs the message (decoder) from the signal, and (5) "noise." Crucial to this model is the message transmission; it represents a choice made by the source from among many other possible messages. In other words, the sender's choice of a message represents one of many possible alternatives that could be transmitted at any given time. However, in the transmission process, certain things, unintended by the information source, may sometimes by added to the signal. These unplanned and unwanted additions may be distortions of sounds, static, clouded TV images, or transmission errors. These additions in the signal are noise.

The Shannon-Weaver model may be reviewed as follows:[3]



A Co-orientation Model (T.M. Newcomb)

This model initially assumes that communication among humans performs the essential function of enabling two or more individuals to maintain simultaneous orientation toward one another as communicators and toward objects of communication. Every communicative act is a transmission of information consisting of discriminative stimuli from a source to a recipient. Thus, in the simplest communicative act one person (A) transmits information to another person (B) about something (X). This act is symbolized here as A to B re X.



[3]Adapted from Weaver, p. 15.

The minimal components of the ABX system are:

1. A's orientation towards X, including both A's attitude toward X as an object to be approached or avoided (characterized by sign and intensity) and A's cognitive attributes (beliefs and cognitive structuring);

2. A's presentations toward B in exactly the same sense (i.e., positive and negative attraction toward A or B as persons and favorable and unfavorable attitudes toward X);

3. B's orientation toward X; and

4. B's orientation toward A.

At any given time, A and B may be alike or different in attitude, attraction, and cognition.

It is an almost constant human necessity to orient oneself toward objects in the environment and also toward other persons oriented toward those same objects. To the degree that A's orientation either toward X or B is contingent upon B's orientation toward X, A is motivated to influence and/or to inform himself about B's orientation toward X. Communication is most common and usually the most effective means by which he does so. This model simply assumes that for effective communication the participants should have a considerable degree of perceived as well as objective commonality of orientation. The fact of using language and/or gesture presupposes the assumption of consensus among participants in the communication act regarding the information transmitted through symbols.

The Communication Process

When we say we will look at the communication process, we mean that we want to examine the necessary ingredients for interaction among people. We must look at the necessary factors and how these factors operate. We are concerned with improving both our understanding of the communication process and our ability to be understood and to understand others. These are the values in studying the communication process.

What are the factors, or elements, that must be examined? Aristotle said that we must look at three things--the speaker, the speech, and the audience--because each of these elements is vital to communication. Thus, we can organize our study of the process under the headings of (1) the person who talks, (2) what he says, and (3) the persons who listen.

This way of looking at communication persists. In 1947, Claude Shannon, a mathematician, and Warren Weaver, an electrical engineer, presented a model of how communication works in a telephone, or any other electronic system. Their communication factors are: (1) a source, (2) a transmitter, (3) a message, (4) a receiver, and (5) a destination. This model is very similar to the earlier one by Aristotle, although it adds two functions which we will talk about later.

Factors in a Communication Model

The following factors are basic considerations in any study of the communication process.

I. The source (S)

A. All communication must come from some source.

1. This source might be one person.

2. This source might be a group of people--even an institution.

B. There are things which determine how the source will operate in the communication process.

1. His communication skill and the ability

a. to think
b. to write
c. to draw
d. to speak, etc.

2. His attitude toward:

a. his audience
b. the subject on which he is communicating
c. himself
d. any other factor pertinent to the communication situation

3. His knowledge about:

a. his subject
b. his audience
c. other pertinent things

4. The social system in which he operates

a. who his friends are
b. what his role is
c. what group he belongs to
d. what his social background is

In the communication process, we begin with a source--someone who starts things--even though we must remember that many things condition how the source will communicate. It can profit us to examine ourselves as sources of communication and to evaluate communication that we receive in light of what we know about the source.

II. The message (M)

A. The message in communication has several subfactors which must be considered.

1. The code must be chosen.

a. This can be looked at in terms of a given language.

(1) These include natural spoken and written languages: Spanish, German, Chinese, Tagalong, etc.

(2) These include other kinds of languages: music, art, gestures, intonation, etc.

b. This can be looked at in terms of a level of difficulty of the code for the audience.

2. The content must be selected and organized.

a. Ideas must be treated.
b. Ideas to be presented must be isolated.
c. Support must be selected and tested.
d. The ideas and support must be arranged.

3. Some treatment of the message must be determined.

a. What things should be selected for a given audience?
b. How can these things best be presented for a given audience?

B. Within each subfactor, two things must be considered:

1. the elements of the code, content, and treatment
2. the way in which the elements are structured or arranged

When a particular source has created a message, he must decide what channel he will use to present this message; i.e., what medium, or media, of communication will be most effective. This is the third factor in our model.

III. The channel (C)

There are many ways we can look at channels; perhaps the simplest is to list the five senses used to receive a message. In other words, the channels of communication are <u>ways</u> of presenting a message.

1. The message can be <u>seen</u>.
2. The message can be <u>heard</u>.
3. The message can be <u>touched</u>.
4. The message can be <u>smelled</u>.
5. The message can be <u>tasted</u>.

B. Each of the following broader kinds of channels can be analyzed sensorily.

1. public speech, discussion, interviewing

2. radio, recording
3. television, motion pictures
4. demonstrations, on-job-training
5. newspapers, magazines, books

C. In general, communication is more effective when more channels are used since most senses are stimulated.

D. In general, communication is more effective when the senses are stimulated more directly and immediately.

E. As channel intensity and number increase, the potential audience size usually decreases. We might suggest, as a general rule with many exceptions, that multiple channels with high intensity produce maximum effect, especially on larger groups of people.

IV. The receiver (R)

The final link in the communication process is the receiver--the person or persons opposite the source. All factors that operate on the source operate equally on the receiver. Here is a list of them--you might refer to the earlier discussion.

A. All communication must end with some receiver.

1. This receiver might be one person.
2. This receiver might be a group of people--even an institution.

B. There are things which determine how the receiver will operate in the communication process.

1. his communication skills
2. his attitudes
3. his knowledge
4. his operating social systems

To summarize our discussion the following sentence lists the factors necessary in understanding the communication: WHO (source), for what reasons, says WHAT (message) in what way over what CHANNELS to what audience (receiver) with what affects (reaching the goals of the source).

Communication Principles

1. All behaviors have communication value. It is not possible to not communicate. Thus, communication may be a planned or an unplanned act. Any behavior has a potential meaning and, if someone interprets or responds to that behavior, then communication occurs.

2. Communication is a circular and symbolic process; it is not a one-way activity. A message is sent, and the feedback indicates that communication has occurred. Messages are encoded in verbal and nonverbal symbols. The recipient assigns a meaning to the message and responds in kind. Thus, communication appears to be continuous.

3. The processing of information is highly selective. Communication is the imposition of meaning on perceived stimuli. Although meaning is the core of communication, meanings may differ among individuals because of differences in their perceptions. This affects the individual process of interpretation. Individuals are bombarded by countless stimuli, but they notice only a portion of what is available; this is selective perception. Similarly, much of the perceptual process is influenced by culture.

4. Communication occurs at two levels. The content level refers to what is actually said; this information provides a message. The relational level provides instructions about how to interpret the content. It is usually expressed nonverbally. Nonverbal and contextual clues often help to determine the nature of the relationship and character of the communication behavior.

Skills Section

1. Select a communication encounter. Analyze it by using one of the models of communication discussed in this lesson. First list the stimuli for the communication activity, and then focus on the verbal and nonverbal stimuli. List at least three stimuli from each category.

References/Suggested Readings

Barnlund, D. "A Transactional Model of Communication." In Language Behavior: A Book of Readings, edited by J. Akin and A. Goldberg. The Hague: Mouton, 1969.

Berlo, D. The Process of Communication. New York: Holt, Rinehart and Winston, 1960.

Myers, M.T. and G.E. Myers. Managing by Communication. New York: McGraw Hill, 1982. Pages 21-22.

Newcomb, T.M. "An Approach to the Study of Communicative Acts." In Communication and Culture, edited by A. Smith, 66-87. New York: Holt, Rinehart and Winston, 1966.

Smith, D. and L. Williamson. Interpersonal Communication: Roles, Rules, Strategies and Games. Dubuque, Iowa: William C. Brown, 1981.

Weaver, W. "The Mathematics of Communication." In Communication and Culture, edited by A. Smith, 15-24. New York: Holt, Rinehart and Winston, 1966.

2. Cultural Perspectives in Communication

Objectives: After completing this lesson, you should be able to:

* define culture;

* identify its basic features; and

* describe how culture is acquired and transmitted.

Although culture, as an academic subject, has long been the special province of anthropologists, the concept of culture still lacks rigorous specificity. Communication scholars are relative newcomers in the study of culture. They have brought new insights about the role of culture in communication and have applied methodological tools of analysis previously used for studying communicative acts. Thus, the scholars have in some ways broadened the study of culture. This lesson presents some basic learning about the nature of culture and its impact upon communication behavior.

Concept of Culture

As you think about the concept of culture, it should approximate and include those ideas expressed in the FEEDBACK below. The important issue is really your understanding of the concept, not your ability to restate or paraphrase the resources.

1. A Process Approach

The Concept of Culture. In discussing the concept of culture, it is most useful to discuss it from the perspective of what it does rather than what it is.

First, culture is manmade. It is devised by man to meet his needs to adapt to his environment. Culture is a choice-making mechanism. It presents members of a culture with certain acceptable choices of action in routine situations.

Second, culture is learned. It is not biologically inherited. Thus, cultures are capable of change. Because culture is learned, it should be noted that much of that learning is unconscious.

Third, culture is expressed in patterned behavior of its members. Hence, one can study a culture by observing the patterned ways in which its members live their lives and interact with each other. Choices and types of acceptable behavior are delineated by the culture.

2. An Outline Approach:

A. Culture Concept--Overview

1. Culture includes all accepted and patterned ways of behavior of a given people.

a. There is a body of common understandings.

b. Sum total and the organization or arrangement of all groups' ways of thinking, feeling, and acting exists.

2. It includes physical manifestations of group as exhibited in in objects members make--clothing, shelter, tools, weapons, etc.

3. Every people has a culture.

4. Culture includes elements and traits of people as well as their interrelationships and organization. Notice that the same traits in different cultures may produce different organization.

5. Culture is active as an adapting mechanism and a cushion between man and his environment. For example, to meet needs man devises ways of dealing with environment to provide food, clothing, and shelter.

6. Certain patterns and relationships are established between adults, elderly, children, male, female, etc.

   a. Devices exist for perceiving the world (through a lens we look at and perceive world environment).

   b. In all societies, members must develop strong sentiments about values--ideas, purposes, goals.

   c. Resulting culture has form and pattern. Ordered system fosters particular lifestyle.

   d. Fundamental likenesses in all cultures are best seen in the fact that man's basic needs and essential resources are the same.

B. Culture Concept--Summation

1. Culture is manmade.

2. Primary message systems are designed to meet needs of man.

3. Culture is expressed in patterned behavior by presenting either a set of choices or ready-made solutions to satisfy one's needs (considering environment partially determines how he meets needs).

4. Culture is transmitted and learned through the socialization process as child matures to adult.

NOTE: The intense and basic nature of this drive toward a common set of values and beliefs has been well stated by Erich Fromm:

In order that any society may function well, its members must acquire the kind of character which makes them want to act in the way they have to act as members of the society or of a special class within it. They have to desire what objectively

> is necessary for them to do. Outer force is replaced by inner compulsion, and by the particular kind of human energy which is channeled into character traits.[1]

Thus, a culture provides cohesiveness for a people and predictability conditioned by cultural adaptation to unique environments. Each culture is a patterned way of action and interaction.

> When I use the word 'culture,' I am referring to the cumulative deposit of knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe, and self-universe relationships, hierarchies of status, role expectations, spatial relations, and time concepts acquired by a large group of people in the course of generations through individual and group striving. Culture manifests itself both in patterns of language and thought and in forms of activity and behavior. These patterns become models for common adaptive acts and styles of expressive behavior which enable people to live in a society with a given geographical environment at a given state of technical development. Culture is a communication problem because it is not constant; it is a variable. And, as cultural variance increases, so do the problems of communication.[2]

Skills Section

1. Begin keeping a journal of your cultural assumptions. Examine relevant proverbs, folk tales, and expressions and identify the cultural values or assumptions implied or expressed in them. For example, "The early bird catches the worm" implies an American value related to achievement and, to some extent, orientation and promptness.

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[1]Erich Fromm, "Individual and Social Origins of Neurosis," American Sociological Review 9 (1944): 380. Reprinted in Clyde Kluckhohn and Henry Murray, eds., Personality in Nature, Society and Culture (New York: Knopf, 1954), pp. 407-410.

[2]Larry A. Samovar and Richard E. Porter. Intercultural Communication: A Reader (Belmont, CA: Wadsworth, 1972), p. 3

Suggested Readings

Cushman, D.P. and D.D. Cahn, Jr. "Cultural Communication and Interpersonal Relationships." In Communication in Interpersonal Relationships, 119-29. Albany, NY: State University of New York Press, 1985.

Harris, P. and A.T. Moran. "Understanding Cultural Differences." In Managing Cultural Differences, 55-67. Houston: Gulf Publishing Co., 1979.

3. Perception and Culture: World View

Objectives: After completing this lesson, chapter 6 of Understanding Interpersonal Communication, and Hoopes and Althen's "Perception and Culture," you should be able to:

* understand the nature and role of perception in intercultural communication;
* discuss the relationship between perception and culture;
* explain the relationship between stereotypes, prejudice, and intercultural contacts.

Perception is a basic process in intercultural communication. It involves a sensation of environmental elements based on the selection and arrangement of certain stimuli into meaningful patterns. The assignment of meaning to these stimuli is largely determined by personal, social, and cultural learning and personal predispositions. It is not possible for us to sense all there is to be received in the environment; instead, we systematically choose those stimuli to which we will attend. This process is usually labeled "selective perception."

One's perceptual frame of reference is like a screen through which information passes. The frame of reference through which we interpret reality depends on our total life experience and motivations. The core of this frame of reference is "world view."

World view, an important cultural variable, helps to assess similarities and differences among participants in an intercultural encounter. World view is often referred to as one's view of the purpose of life, the nature of life, and the relation of man to the cosmos. World view also includes belief or nonbelief in a deity; and, if belief exists, the nature of the deity is also included.

For some people, the nature of life is continual drudgery, pain, and suffering. Life is something to tolerate rather than enjoy. Questions of mind, body, and soul are aspects of the beliefs about the nature of life. Some view life and various world events as deterministic and quite predictable. For others, life and all aspects of the universe are in a constant state of flux, and any predictions are more or less probable of being confirmed. Different perspectives on nature of life between or among people contribute to different world views among those people.

The purpose of life for one set of people may be to control as many things and to accumulate all the resources possible for their own pleasure, disregarding others now or in the future. For another set of people, the purpose is to live modestly as God directs and to strive to know God's will, recognizing that everything is in God's hands. For still another set, there may be recognition of some all-encompassing force; thus, the purpose of life is to develop scientific laws which specify the relationships among forces emanating from that all-encompassing force to strive for understanding the long-range consequences of various courses of action and then to select those courses of action beneficial to most persons now and in the future. These views of the purposes of life, as well as many other variations, identify another aspect of similarity and another facet of communication.

The relation of man to the cosmos could be one of helpless subjugation to the cosmos, or it could be one of working with nature to preserve and improve the products of the cosmos through a continuing state of balance and renewal for the ultimate benefit of man and other cosmic elements. The relation could also be one of man controlling nature for his own benefit, assuming that unlimited resources will always be available.

When persons who have different views of this relationship of man to the cosmos attempt to communicate, they may experience communication difficulties. Because they look at the world from different perspectives, they may have difficulty appreciating the different assumptions from which the others operate.

Time is an important aspect of world view. For some, the past is the most meaningful aspect of life and the preservation of past traditions is highly valued. For others, the anticipation of the future offers satisfying excitement. For still others, the emphasis is on the present. And others have a self-actualizing orientation, emphasizing life in the present with a strong appreciation of and involvement in both past and future orientation.

Time orientation becomes intertwined with views of the nature and purpose of life and man's relation to the cosmos. As dissimilarity increases among persons in these various components of world view, the interactions between and among these persons become increasingly more difficult.

1. Keep a diary of situations where you could recognize the influence of your cultural background upon your perception of (1) foreign foods, (2) foreigners, and (3) members of minority groups (e.g., Blacks, Hispanics, Asian Americans, German Americans, Polish Americans). To what degree do you think your own perceptions are governed by your prejudices? Explain.

Suggested Readings

Rich, A. Interracial Communication. New York: Harper and Row, 1974. Pages 17-38.

Sarbaugh, L. Intercultural Communication. Rochelle Park, NJ: Hayden Book Co., 1979. Pages 42-45.

Singer, Marshall. "Culture: A Perceptual Approach." In Intercultural Communication: A Reader, 34-61. 3rd ed. Belmont, CA: Wadsworth, 1982.

Writing Assignment

Complete case #1. Before you work on your analysis of the case, read the "Guidelines for Analyzing Cases" on the following page. Use the case evaluation sheet provided and mail it to Independent Study Student Services. Please fill out your name and address and other information on a sheet of the standard lesson paper and submit it along with your case analysis.

Case Study #1

My host family expected me to show enthusiasm about the American way of life, but I did not always feel that way. I come from a modern city and a cultured family in a highly civilized country. Modern facilities enjoyed by Americans are also common in my country.

I believe that it is ridiculous for Americans to expect spontaneous enthusiasm and admiration at all times. Besides, it is impossible to pretend smiles and surprise just to make the host family feel good about their way of life.

Host families should not expect their guests to be like them. They must also adjust to the individual sensitivities and desires of their "homestay" guests.

Exploratory Questions

1. What attitudes did the guest have about the host family she lived with? Were those attitudes the result of differing perceptions or expectations? Explain.

2. How do you think the American host family reacted to their foreign guest?

3. In what way did their cultural backgrounds influence their respective interpretations of their expectations?

4. If you were the local representative of the homestay program how would you have mediated the problem? Support your answer with intercultural communication principles that you have studied so far.

GUIDELINES FOR ANALYZING CASES

Many cases are reports of actual happenings in which interpersonal communication somehow went awry. The analysis of each of these cases provides the student ample opportunity to proceed from a superficial knowledge of what can go wrong in an interpersonal encounter to a deeper insight of the problems and opportunities of interpersonal encounters. The student can benefit from the case by probing, examining, dissecting or analyzing the problem, and searching for underlying assumptions governing human encounters.

The following are several alternatives that may be helpful in case study analysis. It should be recognized, however, that the nature of the case may have some bearing on the means of analysis.

A. The first objective for the analyzer is to read the case and decide what

the focus should be. Sometimes people begin to analyze without either objective in mind or a particular direction. Remember: One should know the focus.

B. Questions

1. What is going on in the case? What has happened?

2. Why did it occur? What are the underlying assumptions of the communicators involved?

3. What could have been done to prevent the problem or at least diminish its consequences?

4. What can be done now? Is it feasible? Support with pertinent theory.

C. Insight Pattern

1. What are the facts in the case?

2. What observations can be drawn from these facts?

3. What communication principles can help interpret these assumptions?

4. What alternatives were there for the person, and how might they have changed the situation?

D. Solution-oriented Pattern

1. What are the problems that should be discussed?

2. What are the causes? (Differentiate between facts and inferences._

3. What are the possible solutions for each problem?

Case Study #1

Case: _____ Date: _____

1. What do you see as being the major problem in this case?

2. What are the primary intercultural communication factors which have contributed to the problem?

3. What communication principles would lead to the successful resolution of the problem?